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SOME KUTENAI LINGUISTIC MATERIAL

By ALEXANDER F. CHAMBERLAIN

OUTSIDE of the text of six brief songs published by the present writer in the *Report of the British Association for the Advancement of Science for 1892*,¹ and a Pater Noster printed (with not a few errors) by Father De Smet in his *Oregon Missions* (New York, 1847, p. 409) and reprinted by Bancroft in his *Native Races* (San Francisco, 1886, vol. III, p. 620), the literature of the Kutenai language is confined to the vocabularies of Hale, De Smet, Howse, Wilson, Tolmie and Dawson, and the grammatical sketches of Boas,² and Chamberlain.³ The material given in this article is taken from the author's notes made in the field in 1891. It will demonstrate the characteristics of a language which, after prolonged investigation and comparison with other Indian tongues, must still be ranked as a distinct family of speech, a stock *sui generis*. The brief texts, with the exception of Nos. I and V, are portions of longer narrations. Besides these texts are given a number of sentences illustrative of some of the grammatical peculiarities of Kutenai.

I. A BRIEF TALE OF COYOTE AND GRIZZLY BEAR

(a) *Nālqō' nē djā'is Ski'nkūts. Ō'pōanē lā'ulās skā'sē. Kālwi' nē Skinkūts, "īyā! gūtshā' Līp." Kāk-ē' nē Āqkō'klākō'wōm, "Māts ōnē' Līn!" ipīl' nē lā'ulās Skinkūts. Tā' qas.*

(b) Coyote was carrying his younger brother on his back ("packing" him). He saw Grizzly Bear coming. Coyote thought, "Ah! I shall die (or be killed)." Said Cricket, "Be not afraid!" Coyote killed Grizzly Bear. End.

¹ *Rep. Brit. Asso. Adv. Sci.*, Edinburgh Meeting, 1892, pp. 561-563. Also in *Eighth Rep. on N. W. Tribes of Canada* (London, 1892), pp. 17-19.

² *Ibid.*, 1889, pp. 889-893, and *Fifth Rep. on N. W. Tribes of Canada* (London, 1889), pp. 93-97. Also *Rep. Brit. Asso. 1890*, pp. 693-715, and *Sixth Rep. on N. W. Tribes* (London, 1890), pp. 141-163 (vocabulary).

³ *Rep. Brit. Asso. 1892*, pp. 589-614, and *Eighth Rep. on N. W. Tribes of Canada*, pp. 45-70.

II. PART OF A TALE ABOUT MOSQUITO

(a) *Kānāqē G·āts' tsā' lā. Nū'pōanē sāk' lū' nāmīsinē. Kā'kilē' l' nē, "Lā' nē, ikē āqk·ē' l mā' k."* *Kāk·ē' nē G·āts' tsā' lā, "Hō'tsk·ākinē."* *Tsināqē G·āts' tsā' lā. Nū'pōanē sāk' lū' nāmīsinē. Kā'kilē' l' nē, "Lā' nē, hintshālīkinē sk·ō' mō."* *Kāk·ē' nē G·āts' tsā' lā, "Hō'tsk·ākinē."* *Tsināqē G·āts' tsā' lā. Kānāqē G·āts' tsā' lā. Nū'pōanē sāk' lū' nāmīsinē. Kā'kilē' l' nē, "Lāne, hintshālīkinē wā' n' mō."* *Kāquāqē G·āts' tsā' lā. Nikinē wā' n' mōs. Yū' nākū'psī nīkinē. Wīlwū'm' nē.*

(b) Mosquito was traveling. He saw a lot of houses. Somebody said, "Come, eat choke-cherries." Said Mosquito, "I don't eat (them)." Mosquito set off. He saw a lot of houses. Somebody said, "Come, you shall eat service-berries." Said Mosquito, "I don't eat (them)." Mosquito set off. Mosquito went along. He saw a lot of houses. Somebody said, "Come, you shall eat blood." Mosquito went there. He ate blood. He ate much blood. His belly swelled.

III. PART OF A TALE OF COYOTE AND THE WOMAN

(a) *Kānāqē Skinkūts. aqkōwūkLē't Yōquāqē. Nū'pōanē Pā' Lkē. Tā' qas pā' Lqē nū'pōanē Skinkūts. Nōnē' l' nē. Tā' qas nitqōmēk. Tā' qas tsināqē Skinkūts. Nū'pōanē pā' Lkēs nāk' k·ā' nē. Kālwi' nē kē' ēps. Kāk·ē' nē Skī' nūts "Kāpsin sīlēp. Hō'ltse' kātē kāpsin sīlēp."* *Tā' qas tsē' kātē. K·āō'pōanē kāpsin sīlēp. Tā' qas tsināqē Skinkūts.*

(b) Coyote was traveling. He climbed up a mountain. He saw a Woman. The Woman saw Coyote. She was afraid. She lay down on her back. Coyote went off. He saw the Woman lying down. He thought that she was dead. Said Coyote, "Why is she dead?" "I will find out why she is dead." He examined (her). He did not find out why she was dead. Coyote went away.

IV. PART OF TALE OF COYOTE AND CHICKEN-HAWK

(a) *Kānāqē Skinkūts āsmā' l' nē Īnlāk. Kāk·ē' nē Skinkūts, "Hō'lt-sinā' lā' nē kōi' l nā' hāk āqk'ltsemā' kinēk itkinē natānik."* *Ō'smik Skinkūts Kāk·ē' nē, "Hō'tshā' līnē natānik."* *Kāk·ē' nē Īnlāk, "Ō'smik kā' mīn."* *Kāk·ē' nē Skinkūts, "Wāqā."* *Tā' qas tsināqē. Kānāqē. Kāk·ē' nē Īnlāk, "Hintshāl hō'lpā' l' nā' pīnē."* *Kāk·ē' nē Skinkūts, "Kāpsin !"*

(b) Coyote was traveling together with Chicken-hawk. Said Coyote, "Let us go away, far from here, people are making the sun." First Coyote said, "I shall be the sun." Said Chicken-hawk, "I first." Said Coyote, "No." They set off. They traveled. Said Chicken-hawk, "You shall honor me." Said Coyote, "What (why)?"

V. A BRIEF TALE OF COYOTE AND FOX

(a) *Tsináqē Skinkūts. Nūpḡanē Nāk'yū. Kāk·ē'nē Skinkūts, "Hāmātiktcū sitinis. Hōtsinālā'nē sūwūtimō."* *Tāqas Kāk·ē'nē Skinkūts. Kāk·ē'nē Nāk'yū, "Qē. Hōtsinālā'nē sūwūtimō."* *Tsináqē. Kānáqē. Ōpḡanē āqkLtsēmākinēk yūnōk·ā'nē āqkLā'is. Nālnūkūp-kā'nē.*

(b) Coyote set out. He saw Fox. Said Coyote, "Give me your blanket. Let us go as friends." Coyote said (this). Said Fox, "Yes. Let us go as friends." They set out. They traveled. They saw people (and) many houses. They ran away.

Noteworthy is the use of a present instead of a past tense in these tales. It enlivens them as does the "historic present" in English.

These brief specimens will serve to indicate the general character of the language, its sentence structure, narrative style, etc. The morphological and grammatical peculiarities, facts relating to word-composition and the like will be found discussed in the following vocabulary including all words used in the texts here cited:

1. *ĀqkLā'is*. Oblique case of *āqkLā'nām*, 'house' (house of somebody). The radical is *Lā*. The *-is* (or *-ēs*) is a termination for oblique cases of the noun; *-nām* is a suffix having about the force of the English indefinite article.
2. *Āqk·ōklākōwōm*. The word for 'cricket' resembles that for 'fly' (*āqk·ōkōwōm*), and both may contain the composition form of *āqkōwōm*, 'belly.' Both begin also with *āqk-*, the most common of all noun prefixes in Kutenai. The Cricket appears in several tales as the 'younger brother' (*djānām*) or 'friend' of the Coyote.
3. *ĀqkLtsēmākinēk*. This term for 'people,' 'Indians,' 'human beings,' contains the ethnic or locative suffix *-nēk* (or *nik*), which signifies 'dwelling at,' 'people of,' etc. It appears in *Āqk'āmnik*, 'people of *Āqk'ām*' (Ft Steele, B. C.); *Āqkisk'Enūkinik*, 'people of the Columbia lakes,' etc.
4. *ĀqkōwūkLēēt*. This word for 'mountain' contains the suffix *-Lēēt* occurring in several topographical terms, as, *āqkinūkLēēt*, 'prairie,' etc., and perhaps also in *nāmLēēt*, 'echo,' *gōwLēētine*, 'it is far,' etc.
5. *ĀsmāL'nē*. This term for 'together' or 'in company,' of which another form is *nāsmāLn'ē*, with prefixed *n-*, seems to be composed of *ās*, 'two,' the stem *mā'L*, and the verbal *'nē* (or *-inē*). The stems *māL* and *ās* occur, apparently, in *k'āsmāL*, a term given by Dr Boas as signifying 'family' (all children included.)

6. *Djāis*. The objective case (*-is* or *-ēs* marks the objective as well as the genitive and possessive) of *djānām*, 'younger brother,' and then in a more general way, 'friend.' The radical is *djā*.
7. *Gāts' tsāLā*. This word for 'mosquito' seems to contain part of the word *āqk-ōktsāLā' nām*, 'end of nose,' the radical of which is (*ōk*) *tsāLā*.
8. *GūtshāLip*. Composed of the radical *ip* or (*ēp*), 'die,' 'dead,' *tshāl*, the sign of the future tense, further divisible into *ts* + *hāl*, and *gū*, pronoun of the first person in verbs.
9. *Hāmātiktcū*. Second person singular of the present imperative (give!). *Hāmātiktcū* seems to be used of things belonging to the one spoken to or under his control, in his hand, or upon his person. The *-ū* is suffix of the imperative (second person singular).
10. *HintshāLikinē*. Composed of *ikinē*, 'he eats'; *tshāl*, the sign of the future tense; and *hin*, pronoun of the second person singular, with verbs.
11. *HintshāLhōLpālñāpinē*. A good example of Kutenai composition. Made up of *hōLpāl*, the radical of *nōLpāl' nē*, 'he honors'; the verbal (*i*) *nē*; the verbal particle *-n-*; *tshāl*, the sign of the future tense; *hin*, the pronoun of the second person with verbs; *-āp-* the incorporated object-pronoun of the first person. The word is thus made up: *hin* + *tshāl* + *hōLpāl* + *n* + *āp* + *inē*. This word seems to be really the term for 'to hear,' — *nōLpāl' nē*, 'he hears,' 'listens to.'
12. *HōLtsē' kātē*. This word consists of *tsē' kātē*, 'he looks at, examines, searches'; *hō*, pronoun of the first person singular with verbs; and the particle *L*, which seems to indicate the future tense or a desiderative form of the verb.
13. *HōLtsinaLā' nē*. 'We will go away' (or 'we will set out'). Future, or desiderative. Differs from *hōtsināLā' nē* (q. v.) only in having *-L-* instead of *-ts*.
14. *HōtshāLinē*. Composed of the verb *inē*, 'is'; *tshāl*, the sign of the future tense; and *ho-*, pronoun of the first person singular with verbs.
15. *Hōtsk'āikinē*. Composed of *ikinē*, 'he eats'; the negative particle *k'ā*; *ts-*, a sign, apparently of the desiderative; *hō-*, pronoun of the first person singular with verbs.
16. *HōtsināLā' nē*. 'We will go away' (or 'Let us go away'). A form of the future or desiderative. Composed of *hōtsināLā' nē*, 'we go away,' with *-ts-*, sign of future or desiderative. The word

- hōtsinalā' nē* is composed of *tsina*(*qē*), 'he goes away,' *hō-nā lā*, 'we' (*hō* = 'I'), and the verbal *-nē*.
17. *Ilnd'hāk*. This word contains a suffix relating it to a number of adverbs, etc., such as *pikāk*, 'long ago,' *hōpāk*, 'first time, etc.'
 18. *Īnlāk*. The male Chicken-hawk (*Accipiter Cooperi*) figures in several Kutenai tales and is an important mythological personage. He is the companion of the Coyote in some of his exploits, e. g., the search after an attempt to make the sun.
 19. *Īpīl' nē*. 'He kills.' Composed of *ip*, the radical for 'die,' 'dead'; *-l*, the particle making a transitive from an intransitive verb (as *ipinē*, 'he dies'; *ipīl' nē* 'he kills'); and the verbal *inē*.
 20. *Itkinē*. 'He makes or does.' Probably 'he makes (or does) with the hand.' Composed of the radical *it*, 'do,' 'make'; the particle *-kin*, 'with the hand (or foot),' and the verbal *'nē*.
 21. *Īyā!* This interjection has about the force of English ah! or oh!
 22. *Kāk-ē' nē* (or *kāk-ē'inē*). 'He says,' 'he speaks.' Composed of the radical *k-ē*, 'speak,' 'say'; the verbal *'nē*; and the verbal particle *kā-*, seemingly belonging to the third person.
 23. *Kāk-īl-ē'l' nē*. 'Somebody speaks'; 'there is talking.' Contains the radical *k-ī* (or *k-ē*), 'speak,' 'talk'; the verbal particle *kā-*; the verbal *'nē*. The *lēl* is another verbal particle, having perhaps a sort of passive sense.
 24. *Kālwi' nē*. 'He thinks.' Composed of *lwi*, the radical of *āqki-lwi'nām*, 'heart'; the verbal particle *kā-*; the verbal *'nē*. The Indians located the mind, will, etc., in the heart. Hence *kālwi' nē* signifies 'he feels, believes, thinks, desires, wishes, wills,' etc.
 25. *Kā'min*. The separable, independent pronoun of the first person singular. Not used with verbs, but only as indicated in the text.
 26. *Kānāqē*. 'He goes, travels,' etc. Composed of the radical seen in many words signifying 'to go,' 'to come,' etc., such as, *tsināqē*, 'he goes off, sets out'; *lāqāqē*, 'he gets to, reaches'; *lātsināqē*, 'he goes off'; *wātāqē*, 'he crosses the mountains'; *wāqē*, 'he comes'; *kāqūaqē*, 'he arrives'; and the verbal particle *kā*. With this word *kānāqē* begin many of the tales. '*Kānāqē Skinkuts*, "Coyote was going along," is as well known to the Kutenai as is to us "Once upon a time" in our own stories.
 27. *K-āōp-qanē*. 'He does not know, does not see, does not understand does not find out.' Composed of *ōp-qanē*, 'he sees,' and the negative particle *k-ā*.
 28. *Kā'psin*. 'What,' 'why,' Also used in the sense of 'goods,' 'property.'

29. *Kēēps*. A composite verbal form of *ēp* (or *ip*), 'dead,' 'die.'
30. *Kō*. 'Here.'
31. *Lā'ne*. Imperative second person singular, 'Come!' The verb "come," is irregular in conjugation. To *Lā'ne*, 'Come here!' corresponds the equally irregular verb *Lū'nū*, 'Go away!'
32. *Lā'uLā*. The Grizzly Bear appears often in tales and legends. He is sometimes deceived by the Coyote. *Lā'uLās* is the oblique case in -s.
33. *Māts*. Negative particle used with the imperative and not incorporated in verbs like *k'ā*. Employed in such phrases as, *Māts kāmīn!* 'Not I'; *māts klō'nē*, *Lō'nē*, 'Not *klō'nē*, but *Lō'nē*'; *māts itkinīn!* 'Don't do it!'
34. *Nāk'k'ā'nē*. 'She lies down.' The word is composed of the radical *āk'k'ā*, 'lie down,' the verbal prefix or affix *n-*, and the verbal 'nē.
35. *Na'k'yū*. The Fox appears sometimes as the competitor of the Coyote and succeeds in tricking him at last. He also plays tricks on the Wolf.
36. *NāLnū'kūpk'ā'nē*. 'They run away' (or 'they run fast'). Composed of the stem *āLnū'kūpk'ā*, 'run,' the verbal affix *n-*, and the verbal 'nē.
37. *NāLQō'nē*. 'He carries on his back.' Composed of the stem *āLQō*, 'carry on the back,' the verbal affix *n-*, and the verbal 'nē. The stem *āLQō* is further divisible into *āL*, 'carry,' and the particle *Qō*, 'with (or on) the back'; and *āL* itself may be *ā*, 'go,' with the transitive suffix *L*, 'to carry' = 'to make go.'
38. *Natā'nik*. In Kutenai the sun (*natā'nik*) is regarded as a woman; the moon (*k'tsīLmīyit natā'nik*, 'night sun') is a man. The Coyote appears as sun-maker, also the Chicken-hawk. The word *natā'nik* is now applied to 'clock,' etc.
39. *Nikinē*. 'He eats.' Composed of the radical *ik*, 'eat,' the verbal affix *n-*, and the verbal 'nē.
40. *NitQō'mēk*. 'Lies down on (her) back.' Composed of the stem *itQō*, 'do anything with the back,' the verbal affix *n-*, and the verbal suffix -*mēk*, of uncertain meaning. The stem *itQō* is separable into the radical *it*, 'do,' or 'make,' and the particle *Qō*, 'with (or on) the back.'
41. *Nōnē'L'nē* (or *nōnīL'nē*). 'She is afraid.' Composed of the stem *ōnēL*, 'be afraid,' 'fear,' the verbal affix *n-*, and the verbal 'nē. The stem *ōnēL* seems to be composite, containing a prefix *ō*, seen in

- such other verbal stems as *ōmāts*, 'laugh,' *ōwas*, 'be hungry,' *ōwōk*, 'rise,' etc., and perhaps also *ōpqa*, 'see'; and a suffix *L*.
42. *Nū'pqañē*. 'He sees'; 'they see.' Composed of the stem *ōpqa*, 'see,' the verbal affix *n-*, and the verbal '*nē*'. The word signifies both 'he knows' (or 'he understands') and 'he sees,' the Indians thus correlating knowledge and sight. The stem *ōpqa* is probably compound.
 43. *Ōnīlēn* (or *ōnē'Lin*). The second person singular of the present imperative, 'Fear thou!' The ending *-ēn*, *-in*, *-in*, is common in the imperative of certain verbs, as *ikēn*, 'Eat thou!' *ōwō'kēn*, 'Get up!' The radical or stem of the verb is usually seen in the form of the imperative, as, e. g., *ik*, 'eat'; *ōwōk*, 'rise'; *ōnō'L*, 'fear.' See *nōnē'L'nē*.
 44. *Ōpqañē* (or *ū'pqañē*). Differs from *nū'pqañē* (q. v.) only in possessing the verbal particle *n-*.
 45. *Ōsmik* (or *ōsmēk*). Ordinal numeral adverb, 'first,' 'in the first place.'
 46. *Pā'lkē*. 'Woman.' Also used in the sense of 'wife.' The indefinite form *pāLkē'nām* is still in use among the Lower Kutenai, but has been sometimes obsolete with the Upper Kutenai. *Pā'lkēs* is the oblique case in (*ē*)s.
 47. *Qē*. 'Yes.' The general affirmative adverb, opposed to *wáqā*, 'no.'
 48. *Sāk' Lū'nāmisinē*. 'There is a village' (or 'there are many houses'). The word seems to contain, besides the stem of *ā'qk' Lū'nām*, 'village,' a verbal prefix *s-*, the verbal *inē*, etc.
 49. *Sīlēp*. Composed of the radical *ēp*, 'dead, death, die,' and the modifying particle *sīL*, of uncertain meaning (perhaps = 'very').
 50. *Sitinis*. 'Thy blanket.' The radical *sit* (or *sēt*, *sīt*), 'blanket,' with the possessive suffix of the second person singular, *-(i)nīs*. The word *sit* is Upper Kutenai, the corresponding Lower Kutenai term being *LāmāL*.
 51. *Skāsē* (or *skāsī*). This word seems to be a sort of infinitive or participle corresponding to *skāqē*, 'he comes.' The radical of the word is seen also in *wáqē*, 'he comes,' *Lāwáqē*, 'he returns,' etc. The *sk-* is probably a determinative verbal prefix, as, e. g., is *w-* in *wáqē*. See *Kānāqē*.
 52. *Skinkūts*. The Coyote is the chief figure in Kutenai mythology. He is the hero of many exploits and adventures, being partly culture-hero and partly trickster. He appears as sun-maker, etc.
 53. *Sk-ōmō*. The berry of the service-bush (*Amelanchier alnifolia*),

- known as *sk-ōmō'wōk-*, the *-wōk* = 'bush,' 'shrub,' 'woody substance.' Service-berries are much used as food by the Kutenai.
54. *Sūwū'timō* (or *sōwitimō*). 'Friends' or 'as friends.' This word seems to be derivative of *sūwō'nām*, 'friend,' with a suffix *-timō*.
 55. *Tā'qas*. This word, which is a common ending for tales and legends (*finis* of the Kutenai), signifies 'enough,' 'sufficient,' 'ended,' 'the place for stopping,' etc. It is also in use as a particle, indicating past or completed action in the verb. The regular verbal sign of the past tense, *mā-*, is rarely employed in the tales and legends.
 56. *Tsē'kā'tē*. 'He searches,' 'looks into,' 'examines,' etc.
 57. *Wā'n'mō*. The word for 'blood' is one of the few terms for bodily organs, etc., which takes neither the common prefix *āqk-* nor the indefinite suffix *-nām*. *Wā'n'mōs* is the oblique case in *-s*.
 58. *Wā'qā*. 'No.' The general negative adverb, opposed to *qē*, 'yes.'
 59. *Wilwū'm'nē*. 'His belly becomes large.' Composed of *wūm*, radical of *āqkōwōm* (or *āqkōwū'm*), 'belly,' the radical *wil*, 'large,' and the verbal 'ne.'
 60. *Yō'quá'qē*. 'Reaches the top, climbs up.' Composed of the particle *yō* (or *yū*), 'up,' 'on top,' and the verb seen in *kā'quá'qē*, 'he overtakes'—one form of composition with the radical *ā* (or *a*), 'go.' See *kā'ná'qē*.
 61. *Yū'nōk·ā'nē*. '(There are) many.' One component of this word is the particle *yū*, 'up, on top' (cf. 'heap,' in English) and the last is the verbal 'nē'. This is an Upper Kutenai word, the corresponding Lower Kutenai term being *wā'iyē'nē*.
 62. *Yū'nōkū'psī*. 'Many.' Differs from *yū'nōk·ā'nē* in termination only, the last component being the suffix *-sī* or *-sē*.

As further illustrating the general character of the Kutenai language the following sentences are given :

1. *ILā'nē k·ū'tsats*. The chipmunk cries (weeps).
2. *Sā'nē skinkūts*. The coyote is bad.
3. *Sū'kinē t'itk'āt*. The man is good.
4. *Sū'kinē nātā'nik inLāk*. The chicken-hawk is (i. e., makes) a good sun.
5. *Sā'niLwī'nē skinkūts*. The coyote is angry.
6. *Kā'ná'qē qāstāiyā*. The skunk is traveling.
7. *Ikū'l'nē skinkūts*. The coyote drinks.
8. *Kā'usāk·ā'inē inLāk ā'qkī tīLnāmō'is*. The chicken-hawk and his wife are stopping.

9. *Litāk·atē'inē gī'ānūqLū'm' nā.* The rabbit is a poor hunter.
10. *Īpinē k·ū'tsāts.* The chipmunk is dead.
11. *Nā'kōwīL' nē skinkuts ā'qkī k'ū'pī.* The coyote and the owl dance.
12. *K'ā'pē nīp' kō Litk·ā'tinē.* All black bears have no tails.
13. *Nā'lk·ātē'inē nīp' kō.* The black bear picks berries.
14. *Kānmē'yīts tsQāLwáQē ā'qkīnk·ō'k·ō yāktsō'mēL.* Tomorrow the steamer (fire-canoe) will come.
15. *Kīn sā'nīLqō'inē?* Are you sick?
16. *Nīnē sūyū'pī.* It is a white man.
17. *Ā'qkītsLā'in nā'tskāLā'kinē.* The tree has large branches.
18. *Wīlk·ā'inē Lkā'mū.* The child is large.
19. *Hōnū'pQanē nā'usānmēyītkē Pōl.* I see Paul today.
20. *ĪpīL' nē kāk·ēn nē'is mītskākās.* The wolf killed him the tomtit.
21. *NāLQō' nē djā'is skīnkūts.* The coyote carries on his back his younger brother.
22. *PisQō' nē yītskimī'is.* He drops his pail.
23. *NōnēL' nē LāuLās.* He fears the grizzly bear.
24. *SākiLāLk·ātē'inē tīLnāmō'is inLāk sk·ōmō'is.* The wife of the chicken-hawk picks service-berries.
25. *NāLQō' nē nā'hēks.* He carries on his back a basket.
26. *ĪpīL' nē nē'is nāQanēs.* He kills him the caribou.
27. *Tcūkwtē nē'is LāuLās.* He seizes him the grizzly.
28. *Kānmē'yets wī'Lnams mī'Qanē Lūk'pūs.* The next day early he shoots the buffalo-cow.
29. *Hōk·āikīnē sīnā.* I do not eat beaver.
30. *WāLQuā mā'kōū'pQanis.* Yesterday I saw you.
31. *K'ā'ōnīL' nē k'ā'pēs k'ā'psin.* He is not afraid of anything.
32. *Piskīnē k'ā'pēs ā'qkōkLā'ntēs.* He throws off all his clothes.
33. *Kāk·ē'inē skīnkūts mā'kū'tsLā'keL kūs'wō.* Says the coyote: 'I loved my friend.'
34. *Kāk·ē'inē LāuLā k·āinē sīnā.* Says the grizzly bear: 'It is not the beaver.'
35. *Kāk·ē'inē skīnkūts nīnē sīnā.* Says the coyote: 'It is the beaver.'
36. *Kāk·ē'inē skīnkūts inē sīnā āqkōtāLs.* Says the coyote: 'It is beaver grease.'
37. *Kāk·ē'inē skīnkūts hāmātīktcū sītīnis.* Says the coyote: 'Give me your blanket.'
38. *Kāk·ē'inē nāik'yū Qē.* Says the fox: 'Yes.'
39. *LāitQanō kāk·ē'inē skīnkūts.* 'Bite me again!' says the coyote.
40. *Kāk·ē'inē piskīnēn. Piskīnē.* He says: 'Let go!' He lets go.

41. *Kāk·ēinē skinkūts hōtsQāLinē nātānik.* Says the coyote: 'I am going to be the sun.'
42. *Kāk·ēinē skinkūts k'āpsin.* Says the coyote: 'What?'
43. *Kāk·ēinē hōninē skinkūts.* He says: 'I am the coyote.'
44. *Kāk·ēinē k'ūtsāts pīkāks ipinē kāmā.* Says the chipmunk: 'My mother is dead long ago.'
45. *Kāk·ēinē inlāk hōlpāLnū.* Says the chicken-hawk: 'Hear me!'
46. *Kāk·ēinē skinkūts hōtshāLinē Lkāmū.* Says the coyote: 'I will be a child'
47. *Kāk·ēinē inlāk hintshāLhōlpāLnāpinē.* Says the chicken-hawk: 'You will honor me.'
48. *Kāk·ēinē āqkLtsQEmākinēk sā'nē skinkūts.* The Indians say: 'The coyote is bad.'
49. *Kāk·ēinē hōnipīL'nē k'ūpi.* He says: 'I kill the owl.'
50. *Kāk·ēinē kāk·ēn hōnipīL'nē nāQanēs.* Says the wolf: 'I kill the caribou.'

The following vocabulary to these sentences includes words not appearing in the texts cited above.

1. *Ā'qkī.* 'And.' Conjunction used in about the same way as English 'and,' 'also,' in such constructions as *Skinkūts āqkī LāuLā*, 'Coyote and Grizzly Bear,' "*kāmīn*" *āqkī* "*nīnkō*," 'I and you'; *āqkī nīnkō*, 'you too.'
2. *Ā'qkīnk·ōk·ō.* 'Fire.' The radical is *k·ōk·ō*. The word contains besides the general prefix *āq(k)* and the determinative particle *kin*.
3. *Ā'qkītsLāin.* 'Tree.' The stem *itsLāin* seems to be composite. The particle *its* appears in *āqkītsk·āL*, 'bark,' *āqkītsk·āLāk*, 'branch,' etc. The essential radical of the word is *Lāin*, with the prefix *āqk-*.
4. *Ā'qkōkLā'ntēs.* Oblique case in *ēs* of *āqkōkLā'nt*. The stem is *ōkLā'nt*, the essential radical, perhaps, *Lā'nt*, with the prefix *āqk-* and *ōk* as modifying or determinative particle.
5. *Ā'qk·ōtāl.* 'Grease, fat, suet.' *Āqkōtāls* is the oblique case in *-s*.
6. *GīānūqLūm'nā.* The chief components of this word for 'rabbit' are the radical of *kāmnu'qLū*, 'white,' and *gīā*, a prefix appearing in a number of animal names, such as *gīā'kqō*, 'fish'; *gīā'kLā*, 'duck'; *gīānū'kqō*, 'mountain-goat,' etc.
7. *Hō'k·āikinē.* 'I do not eat.' Composed of *ikinē*, 'he eats,' *k·ā*, 'not,' and *hō*, pronoun of the first personal singular with verbs.
8. *Hōlpā'Lnū.* Second person singular present imperative, 'hear thou (me),' 'listen to (me).'

9. *Hōninē*. 'I am.' From *inē*, 'he is,' and *hō-*, 'I.' See *inē*.
10. *Hō'nipil'nē*. 'I kill.' From *nipil'nē*, 'he kills,' and *hō-*, 'I.' See *ipil'nē*.
11. *Hōnūpōanē*. 'I see.' From *nūpōanē*, 'he sees,' and *hō-*, 'I.' See *nūpōanē*.
12. *Ikū'l'nē*. 'He drinks.' It would seem as if this meant literally 'he eats water.' From the radicals *ik* (or *ēk*) 'eat,' *wū'ū*, 'water,' the transitive particle *L*, and the verbal 'nē.
13. *Īlā'nē*. 'He cries, weeps.' From the radical *ilā* (or *ēlā*), 'weep, cry,' and the verbal 'nē.
14. *Īnē*. 'He is.' The intransitive verb 'to be' in Kutenai is *i* (or *ī*), to which is attached the general verbal ending 'nē.
15. *Īpinē*. 'He is dead, dies.' From the radical *ip* (or *ēp*), 'dead, die,' and the intransitive verb *inē*.
16. *Ītōanō*. 'Bite me.' Second person singular present imperative of *itōanē* ('he bites'). The *-ō* (or *-ū*) is suffix of this mood and person in certain verbs. The stem *itōa(n)* really signifies 'to do something with the teeth,' from the radical *it*, 'to do,' and *ōa(n)*, 'with the teeth.'
17. *K'āinē*. 'He is not,' 'it is not.' From *inē*, 'he is,' and *k'ā*, 'not.'
18. *K'ā'k'ēn*. The 'Timber-wolf,' who often has tricks played upon him by the Coyote.
19. *K'āmā*. 'My mother.' From the radical of *mā'nām*, 'mother,' with *ka-*, possessive prefix of the first person singular.
20. *Kanmē'yits*. 'To-morrow.' The *-s* is an inflectional suffix. The *mēyit* appears in several other words, such as *āqkanmē'yit*, 'every day'; *ā'tsil'mē'yit*, 'night'; *āqkilmē'yit*, 'sky.'
21. *K'ā'ōnīl'nē*. 'He is not afraid of,' 'he does not fear.' From *ōnīl'nē*, 'he fears,' and *k'ā*, 'not.'
22. *K'ā'pē*. 'All,' 'every.' *K'ā'pēs* is the oblique case. *K'ā'pē* *k'āpsin*, 'everything.'
23. *K'ā'ūsāk'ā'nē*. 'He (it) is, stops, remains.' From *sāk'ā'nē*, 'stays, remains,' and the verbal prefix *kā-*.
24. *Kin*. 'Thou.' Interrogative pronoun of the second person singular. Used in such sentences and phrases as *Kininē Kitōnāqā*, 'Are you a Kutenai?' *Nāqk'ān kininē k'ā'k'ēn*, 'Perhaps you are a wolf'; *Kintshālēk*, 'Do you want to eat?' *Kin ākōwīl*? 'Do you dance?'
25. *K'ū'pī*. The Owl serves as a sort of bogey for children among the Kutenai. When children cry or are very naughty their parents will

- say to them, *Māts ēlā'n*, *tshāltcūkwāṭṭisinē k'ūpt*! 'Don't cry, (or) the owl will carry you off!' The cry of the owl is said to be *kātskākil pālke* or *ktsīlkinīl pālke*, the first of which signifies 'Charcoal woman.' The owl is a child-stealer, carrying children off in a basket on her back.
26. *Kū's'wō*. 'My friend.' From the radical of *sūwō'nām*, 'friend,' with *kū-* or *kō-*, the possessive prefix of the first person singular. *Kū's'wō* is syncopated for *kū'sūwō*.
 27. *K'ū'tsāts* (or *g'ō'tsāts*). 'Chipmunk.'
 28. *Litā'k'ātē'inē*. 'He hunts poorly, is a poor hunter.' From *ā'k'ātē'inē*, 'he is strong,' and the privative particle *Lit*, 'without, minus.' Apparently 'he is weak.'
 29. *Litk'ātinē*. 'He has no tail.' From the radical of *āqk'ātenām*, 'tail of an animal,' the verbal *ine*, and the privative particle *Lit*.
 30. *Lkā'mū*. 'Child, young child.' The same termination appears in *tīlnāmō*, 'old woman,' etc.
 31. *Lū'k'pū*. 'Female'buffalo.' The name of the buffalo-bull is *nīltsik*.
 32. *Mā'kōūp'qanīs*. 'I saw thee.' Composed of *ūp'qanē*, 'he sees'; *mā-*, sign of past tense; *kō*, incorporative pronoun of first person singular; *-nīs*, objective pronoun of second person singular.
 33. *Mā'kūtsLā'kēL*. 'I loved him.' From the radical of *tsLā'kēL'ne*, 'he loves,' with *mā-*, sign of past tense, and *kō*, incorporative pronoun of first person singular, 'I.'
 34. *Mitqanē*. 'He shoots.' Used now of gun as of bow and arrow. The midnight dance at Christmas, what is left of an old hunting-season ceremonial, is called *mitqāltīl'kēL*. The hammer of a gun is *kāmitqāltītemōL*, 'the instrument by which shooting is done.'
 35. *Mitskā'kas*. In Kutenai mythology the Tomtit is the grandson of the Frog. He kills the caribou, but is killed by the wolf.
 36. *Nā'hēk*. 'Vessel, or basket, of birch-bark,' 'kettle.' *Nā'hēks*, or *nā'hēkis*, is the oblique case in *-s*, *-is* or *-ēs*.
 37. *Nā'k'ōwīL'nē*. 'He dances, they dance.' From the stem *akōwīL*, 'dance,' with the verbal prefix *n-*, and the verbal *-nē*. The word for 'dancing' or 'the dance' is *n-ā'k'ōwīLnām*.
 38. *Nā'lk'ātē'inē*. 'He picks berries.' From the stem *āl'k'ātē*, 'pick,' with the verbal prefix *n-* and the verbal *'nē*.
 39. *Nāqanē*. 'Caribou.' The Caribou appears in several tales with the Coyote and the Wolf.
 40. *Nā'tsk'ālā'kinē*. 'Is (large) branched,' or 'has (many) branches.' From *āqkitsk'ā'Lā'k*, 'branch,' with the verbal prefix *n-* and the intransitive *inē*.

41. *Nāusānmēyítē* (or *nāhōsānmēyítē*). 'To-day.' One chief component of this word is *-mēyít*, which occurs in *ā'qkiLMēyít*, 'sky,' *k'itsiLMēyít*, 'night,' etc. The first part may be *nā*, 'here.'
42. *Nē'is*. 'Him.' The oblique case, in *-is*, of *nē*, the personal pronoun, 'he.'
43. *Ninē*. 'He is.' Differs from *inē* (q. v.) in having the verbal prefix *n-*.
44. *Nip'kō*. 'Black bear.' The Black Bear figures in the "Jonah-legend" of the Kutenai. The special name for the he-bear is *k'āpētēt*.
45. *Pikāks*. 'Long ago, long since.' The *-s* is inflectional suffix. *Pékāk* or *pékāk* has the suffix *-āk*, seen in several adverbs.
46. *Piskinē*. 'He lets go, throws away, thrusts away, kicks away.' Literally 'he puts away with the hand (or foot);' from a radical *pīs-*, the particle *kin*, 'with the hand (or foot),' and the verbal *'nē*.
47. *Piskinēn*. 'Let go.' The second person singular present imperative of *piskinē* (q. v.). The *-(ē)n* is imperative ending.
48. *Pisqō'nē*. 'He drops, throws off his back.' From a radical *pīs*, with the particle *qō*, 'with the back,' and the verbal *'nē*.
49. *Qāstūiya*. 'Skunk.' This is a Lower Kutenai word, the corresponding Upper Kutenai word being *qā'qas*, of which the first part of the Lower Kutenai term is probably a syncope.
50. *Sā'kiLā'kātē'inē*. 'She picks berries.' The chief component is *āLk'ā'tē*, 'pick berries.' See *nā'Lk'atē'inē*.
51. *Sā'niLqō'inē*. 'He is sick.' Composed of the radical *iLqō*, 'body,' *sān* (or *sā'hān*), 'bad,' and the intransitive *inē*. Literally 'bad-bodied is he.'
52. *Sā'niLwī'nē*. 'He is angry.' Literally 'bad-hearted (or bad minded) is he.' From the radical of *ā'qkiLwī'nām*, 'heart, mind,' *sān*, 'bad,' and the intransitive, *inē*. See *kāLwī'nē*.
53. *Sā'nē* (or *sā'hānē*). 'He is bad.' From *sān* (or *sā'han*), 'bad,' and the intransitive *inē*.
54. *Sinā*. 'Beaver.' Beaver-grease was a great dainty and is frequently mentioned in the tales. Beaver appears in a tale with Turtle, who tricks him.
55. *Sū'kinē*. 'He is good.' From the radical *sūk*, 'good,' and the intransitive *inē*.
56. *Sūyā'pī*. 'White man.' Possibly a borrowed term (cf. Nez Percé *sučapo*). Another word for 'white man' used in the tales is *nūLū'kinē*, i. e., 'stranger.' In the Kutenai tales the white man is often the butt of wit and sarcasm.

57. *Tcūkwa'tē*. 'He seizes, takes hold of, gets, fetches.'
58. *TiLnā'mō*. 'Old woman.' Used also (cf. our own English) in the sense of 'wife.' The final suffix seems to occur in *Lkā'mū*, 'child,' and some other words.
59. *T'itk'āt*. 'Man.' Also used in the sense of 'husband.' This is the Upper Kutenai form, the Lower Kutenai preferring *t'itk'ā'tenām*.
60. *Tshālwaqē*. 'It will come.' Composed of *wāqē*, 'it comes,' with *tshāl*, the sign of the future tense.
61. *Wā'Quā*. 'Yesterday.'
62. *Wilka'ā'inē*. 'He (or it) is big, large, tall.' From the radical *wil*, 'large,' with the suffix *-ka*, which appears in several adjectives; and the intransitive *inē*.
63. *Wilnām*. 'Early.' The first component is possibly the radical *wil*, 'large, big.'
64. *Yāktsō'mēL*. 'Canoe, boat.' The *-mēL* is instrumental suffix. The term 'fire canoe' for 'steamboat' is a common one among Indian tribes, there being many equivalents of the Kutenai *āqkink'ō'k.ō yāktsō'mēL*.
65. *Yitskimī'is*. 'His pail,' — properly a vessel or 'kettle' of woven grass or split willow. *Yitskimī'is* is the oblique case in *-is*, of *yitskimī*.

The alphabet used in this article is that employed by the author in the *Report of the British Association for the Advancement of Science* for 1892.

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